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AT HOME AND ABROAD

MARCH · 1943

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The Commission on Evangelism and Devotional Life

287 Fourth Avenue, New York, N. Y.

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

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Editorial

This March issue of *The Missionary Herald* is dedicated to our Board of Home Missions. It attempts to portray, in miniature, a few of the varied interests and evangelical concerns of this Board under the able and alert leadership of William F. Frazier and his associates.

A new church which proudly calls itself "The Non-Progressive Christian Church" was organized recently in Arkansas and it has been suggested that its favorite hymn must be "The Church Unchanged."

There is no such static dignity about our Board of Home Missions. It keeps itself acquainted with the realities of the changing social situation and its strategy is based upon those realities.

Urban and rural trends as they affect people and churches—sharecroppers, migrants and other disadvantage groups—medical centers and agricultural missions—disaster areas and tension centers are all within the ambit of the interest of the Board's executives and extension secretaries.

Its program of humanitarian service and educational pioneering provides 18 schools and colleges in underprivileged areas of our country and four hospitals which serve more than 60,000 patients a year. Provision is also made for the Veterans of the Cross.

In the final analysis, the primary consideration of the Board is better churches and better Christians. It maintains some 600 churches and preaching stations, with a church and Sunday school enrollment of some 63,000, and the Board stands ready to aid churches by loans and grants in the erection, financing and repair of church buildings. It has developed an outstanding program of religious education and young people's work. Through its summer schools, conferences and work camps the Home Board strives to make the youth and pastors of our fellowship the most effective leaders possible.

In these and many other ways, the Board of Home Missions is making its contribution to a working Christian democracy. It exerts the united influence of our churches on the common problems of the nation and calls our people to an acknowledgment of the governance of God.

Who's who in this issue . . .

Carl Heath Kopf, *Mt. Vernon Church, Boston, Mass.;* Thomas Alfred Tripp, *Director, Town and Country Department, Board of Home Missions;* Fred Field Goodsell, *Executive Vice-President, American Board;* E. Merle Adams, *Superintendent, Nebraska State Conference;* Albert D. Stauffacher, *Minister, Missions Council;* Frederick L. Fagley, *Associate Secretary, General Council;* Pattie Lee Coghill, *Missions Council;* Russell J. Clinchy, *First Church, Hartford, Conn.;* Mrs. John D. Nutting, *Ohio State Conference;* Frank J. Scribner, *General Secretary, Ministerial Relief Division;* Dorothy P. Cushing, *News Editor, Missions Council;* Wynn C. Fairfield, *Foreign Secretary, American Board;* John R. Scotford, *Missions Council;* Ernest M. Halliday, *General Secretary, Church Extension Division;* Harry Thomas Stock, *General Secretary, Division of Christian Education;* Harry N. Holmes, *General Secretary, World Alliance;* Walter Dwyer, *Harwich, Mass.;* Stanley U. North, *Director, City Work, Church Extension Division;* Hugh Vernon White, *Secretary, American Board.*

WILL THE WAR CLOSE

OUR CHURCH COLLEGES?

By CARL HEATH KOPF

Now that it is "Goodbye, Mr. Chips," on every campus for college men in America, we shall have to think and act with precision and quickness if our church colleges are to be saved from financial and spiritual bankruptcy.

Never before, since these colleges were born of the travail of the spiritual concern of the nation, have they faced such a crisis, with so little public assurance that their once hallowed academic purposes are now justified.

Look at the record as it sweeps in from the traditional colleges of our fellowship: "If we are not able to get a large enough enrollment of girls, it is possible that the college might have to close." "If we do not receive a contract for the instruction of a large number of men, the college will face a serious situation." "Today we have about 140 boys

while in 1940 we had 400. This creates a very critical situation." "I should say that if the present trend continues there is great danger of our college having to close." The evidence points toward a tragic conclusion. Our Congregational Christian colleges are not likely to gain large government contracts for the training of men for war. Thus, with the drafting of boys 18–19 years old, these colleges have almost no reason for existence. If the war crisis should be over this coming summer, the set-back would not be serious, but if the war continues for a year or more as seems inevitable, the damage to liberal college education will not be easily repaired.

My own observation in the colleges of New England is this: the women's colleges are comparatively untouched with disorder, keeping their course fairly steady and in the case of Smith, adding study for several hundred WAVES in addition to the normal courses. The technical schools for men have made the adjustment rather quickly, for their technical courses are used for training Army and Navy engineers. But the smaller college of strong liberal arts heritage is now in a state of low morale and confused mind, students not knowing whether to go or stay, study or fight. A palpable restlessness pervades every small college I know. Some will say this restlessness is part of the world of tension so omnipresent, but some others of us believe that the colleges should be kept producing men who can rebuild the new world, rather than putting the emphasis on the training of men to destroy the old world. Military camps may teach the techniques of military warfare but college campuses should be creating the arts and sciences of reconciliation, the Christian fabric of a way of peace that shall one day overcome the way of war.

Is it too late? Is American Christian higher education at the vanishing point?

Not necessarily. If we do enough soon enough our church colleges may be saved, and if so, Christian civilization may be saved when it, too, is near the vanishing point. As the president of Piedmont says so clearly, "Being taken over by the Army or Navy is no solution for the problem of helping Christian education during the war. Such an arrangement may keep the institution going but it will not enable it to fulfill its mission."

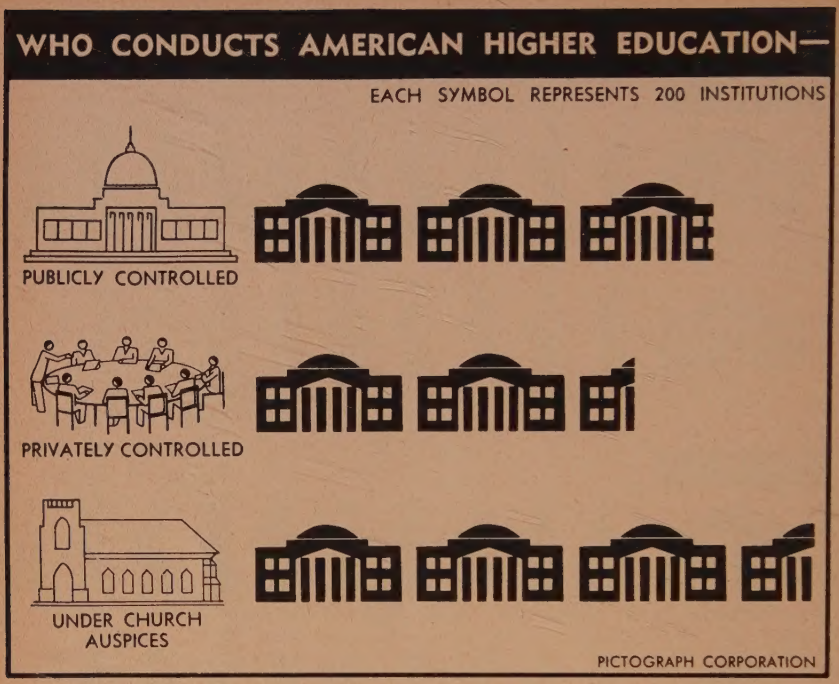
The first action that would help would be a nation-wide conviction that 18 and 19 year old boys who have the intellectual capacity belong in college, training for the building of the waste places. Or if men choose to get into the fight and want battle action, they should be told that they are worth more to their government if they are carefully trained in the liberal arts and sciences than if they rush off to battle in a flush of patriotism. College mathematics, college science, modern languages, history, all these studies have a direct military value all aside from their cultural graces. So that from the point of view of military victory or of peaceful reconstruction, solid college study for men 18 and 19 is wise policy. Let Americans believe this and convince Congress that this is true and the colleges will be used for the making of men who may have a chance to save the world before they destroy it.

The second help which we can give to our vanishing Christian

colleges is to be sure that all available students are enrolled immediately for entrance at the beginning of the next term. Girls and boys who are ready to go to college may well find that large secular universities are not now equipped for Christian training. They may then choose the few Christian colleges which remain ready to give a balanced spiritual, mental and physical training.

The third aid each of us can give to our colleges is to remember that they need the gifts of our churches and individuals twice as much now as they did in peace times. All of us can find excuses for cutting our gifts but excuses will not keep these colleges steady in an unsteady time. Increased taxes, demands of War Relief agencies and general uncertainty have greatly reduced the giving to Christian education. Unless we turn the tide with a bulwark of support the colleges will not be able to stand against the flood of secularism.

But the colleges so deeply concerned have serious responsibilities in reappraising their task in a war



torn world. Some will cut their course so as to give a bachelor's degree at the end of two years, as has Chicago. Others will shorten the hours of study given to the humanities, as has Colgate.

The smaller Christian college could give unlimited aid to the rebuilding of the broken world by putting the finger of emphasis on the profound causes of this war, economic, political, racial. Following this with some clear picture of the sacrifices each nation will have to make to provide a world order of honor and stability will take the best teaching of every instructor. Columbia now has a course where men are prepared for the administration of destroyed areas after the war. This is the kind of thing that could be enlarged under Christian auspices and set aglow for the healing of the world's deep hurt. Without a plan of Christian healing the world will bleed to death after this war.

Christian colleges of America, awake to your task of keeping the soul of religion alive in a secular time!

Christians, and especially Congregational Christians of America, awake to your task of keeping the soul of Christian education alive when it is well nigh dead for the duration!

"To be or not to be," is the question asked by Christian education.

The answer will be said by all of us within the next six months.

HOME FRONT STRATEGY

By Thomas Alfred Tripp

"THIS is an S.O.S.! Do you know of anyone or any organization that will give $125 to keep a good sixteen-year-old boy from going to hell?"

So wrote a home missionary field worker, a young woman, in a western state, to a secretary of the Board of Home Missions.

The boy was a young American-born Mexican. "Hell" was his environment of bad companions in an impoverished rural town. The money was needed to send him to a good school.

This incident is symbolic of the fact that needs arise in local communities everywhere throughout the nation, needs which sometimes tax the local resources beyond the limits of their capacity. And these unmet needs call for a program of home missions if they affect the spiritual life of the people.

Home missions in the United States began as a program of church extension which was motivated by a burning zeal to carry a precious Gospel and a Christian culture to an allegedly crude and sinful frontier and to the underprivileged races in the population.

At the beginning the enterprise was an effort to establish churches and schools. At one stage it threatened to become a race for sectarian expansion.

The earliest home missionary emphasis in America was upon the planting of churches. Horace Greeley's "Go West, Young Man" was accepted literally by the churches. At first home missions were limited, primarily, to the needs of the western frontier.

In recent years, however, the home missionary program has been gradually turning to the task of enriching the work of the local churches everywhere. Today attention is given to the East as well as to the West—the North as well as to the South.

Now that the old geographical frontiers no longer exist, the Board of Home Missions seeks to follow the new sociological frontiers.

Medical and agricultural missions, social work and community reconstruction are tested procedures in the homeland. Sharecroppers, migrants and depleted communities receive an ever-enlarging share of attention. Population movements—due to war industries, enlistment in the armed services, crop failures, depressions and labor displacing machines—are being followed.

Disaster areas—created by droughts, floods, hurricanes, grasshoppers, and the like—call forth, from time to time, new policies and programs of home missionary activity. But the church must undertake still further efforts in new directions if it is to meet the needs of this changing America. It must increasingly free itself from the vested interests and "pet" missionary projects which it inherited from the days of the old frontier.

The task of home missions is to make the Gospel effective on the new frontiers of social, economic, political and cultural life, as well as of individual personality development.

The problem of home missions is to help churches to maintain or achieve strength and the status of self-support by an enrichment of their programs, by an effective enlistment of the people of the community and by rallying to the utmost the available local resources.

Those who support home missions are concerned for more than the maintenance of the existence of churches now being aided with missionary funds. Home missions is a program for the development of effective and independent churches which will give spiritual vitality to persons and communities.

HELPING THROUGH PRAYER

By Fred Field Goodsell

As you know, the chief purpose of this monthly department in *The Missionary Herald* is to undergird, by prayer, the lives and work of our foreign missionaries and their national Christian colleagues around the world.

The Lenten season—a period of prayer and devotion—presents us all with a special opportunity for the maintenance and quickening of that intimacy and friendship which is at the heart of all prayer to "Our Father."

In this connection I must share with you a bit of writing by the late Dean Sturgis of the Cathedral of St. Paul in Boston. I read it again and again. It is not only a treasure, it is a signpost along life's spiritual highway.

"I wonder how many of you love that great philosophical work, Mark Twain's 'Huckleberry Finn.' When the widow took him to civilize him and taught him to pray, that ingenuous soul started praying for something he wanted most—some fishing tackle. And he got some old rusty hooks but no sinker.

"Then Huckleberry began to philosophize about prayer and to wonder if prayer was an efficacious way of getting things, why the widow didn't 'thin up' and why the Deacon didn't get back his lost cow. And the widow told him he was foolish and what we should pray for was 'spiritual gifts.' Huck said that was too deep for him.

"I wonder if the same perfectly naïve idea of praying as a way of getting things for ourselves, doesn't still lie at the bottom of our prayers for spiritual gifts.

Is prayer a means of getting things for ourselves? Is it magic?

"Prayer, in its central significance, is not a scheme by which to acquire certain benefits for ourselves, but in its essence it is the question of relationship to God, of communion with God. We are saying 'Our Father.'

"Does this make of prayer a vague thing? The personal friendships and intimacies you have in your life are behind and go through your whole day, its moods, the quality of your actions. They determine the tone of everything you deal with.

"If we think of prayer in this perfectly simple way, as the maintenance in our own secret lives of an intimacy, of a friendship, we begin to understand what the Apostle means when he tells us to 'pray without ceasing.'"

During this Lenten season we are praying particularly for our Philippine, Mexican and Japanese missionaries and their national associates in churches, schools and hospitals. (See our American Board Year Book, the Calendar of Prayer.)

You can readily understand that many of these friends feel more isolated than ever in these days, calling us to still more faithful remembrance.

Here is our opportunity for the maintenance and quickening of the intimacy and friendship which is at the heart of all prayer to "Our Father."

Will you who read these lines reach for a postcard and write to me that you are a prayer-partner with us throughout this Lenten season? Will you?

Conference Communiques

TRAILER PASTOR

By E. Merle Adams
Superintendent, Nebraska State Conference

A TRAILER pastor for pastorless churches—this is Nebraska's answer to a real problem!

It will soon be two years since Mr. and Mrs. J. Chris Nyrop began their unique work with the pastorless churches of Nebraska. During this time they have completed work in nine churches and larger parishes, spending an average of two and a half months on each field. Their record in this period has been quite impressive.

And during Mr. and Mrs. Nyrop's residence in all these parishes, they have lived in the comfortable trailer home provided by the Nebraska Conference.

The churches served by the Nyrops have not had a resident pastor for an average of over two years.

Just like a new minister and his wife, Mr. and Mrs. Nyrop move into their parishes and begin their work.

Services are conducted every Sun-

Trailer-pastor and Mrs. Nyrop stand beside the modern "manse" in which they travel

Superintendent E. Merle Adams and Mr. Nyrop plan the re-opening of a closed church

day. Children are invited to a Sunday School. The young people are organized. The women's work is encouraged. Calls are made in the homes of the people. And the desire for a permanent pastor is cultivated.

When the decision has been made to secure a resident minister, a financial canvass is made. All members and friends of the church are approached. The results have been most satisfying. Not one field has requested missionary aid. Two fields have been brought to self-support where missionary aid had been given for more than 15 years. A resident minister has been called to all nine fields visited by the Nyrops with one exception where, instead, pastoral service was arranged.

More calls for the services of our Pastor-at-Large have come to us than can be answered. Many of the churches have paid a stipulated amount each month for this service. This is sent to the Conference office which makes all arrangements for the program of work. The Conference is solely responsible for the salary of Mr. Nyrop.

The effect on the churches has been most happy. They all feel, after the Nyrops leave, a new sense of power. Inertia and defeatism vanish. The churches have gone forward with a new interest in their tasks.

Mr. and Mrs. Nyrop are finding deep and genuine satisfaction in their unique ministry, and, in turn, they are greatly beloved in all the parishes in which they have served.

This policy of furnishing leadership, instead of direct missionary aid, may be the solution of many church problems. Money spent in this way appears to give much better results in terms of the religious life of the people.

OBSERVATIONS

OF THE MISSIONS COUNCIL MINISTER

In Missions we are in fellowship with God in purpose, message and method.

WE stand at the threshold of Lent. Soon we will enter once more upon the pilgrimage to Calvary and beyond—to Easter.

This season is set aside for the deepening of the spiritual life through closer communion with God.

It is good to remember that missions is a way of fellowship with God. Here we walk with Him in purpose, message and method.

In missions we are in fellowship with God in purpose. The purpose of God in Christ is clearly stated in these words—"Go ye, teach all nations, baptize them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things I have commanded you; and lo, I am with you always."

No fellowship is more intimate than that of a common purpose. This is the quality of our walk with God in missions.

In missions we are in fellowship with God in message. "God was in Christ, reconciling the world unto himself, not imputing unto men their trespasses, and he hath committed unto us the word of reconciliation." The ambassadorship of God to the world that was in Christ is now entrusted to us.

Herein is deep and sacred comradeship as in the work of missions we translate His word into actuality.

In missions we are in fellowship with God in method. The method of God was the method of love. "God sent not his Son into the world to condemn the world, but that the world through him might be saved." Strange, isn't it that the writer had to remind the people that condemnation was not the method of God in Christ.

Christ did and does bring judgment wherever he is known because man's ways are evil, but his method was and is love. How beautiful it is in these days of bloody destruction to have an avenue where we may walk with God in the method of loving kindness. This we do in the work of missions.

Missions is as sure a way to God and the deepening of spiritual fellowship with God and man as is worship. It is the way of "faith with works." Let us walk therein this Lenten season.

A. D. Stauffacher

THE STORY OF AN INDIAN PASTOR WHO PREACHES IN THE OLD SIOUX LANGUAGE

SITTING BULL'S SUCCESSOR

By

Thomas Alfred Tripp

Philip Frazier is a genuine Dartmouth Indian

PHILIP FRAZIER is an Indian leader for Indians. He serves as pastor-at-large of the Dakota Association of South Dakota Conference. This association is composed entirely of Indian churches.

The proceedings of the association are conducted in the Dakota language of the Sioux tribe which was once led by the famous Chief Sitting Bull. Its officers, like its pastor-at-large, are all Indians and the business is conducted in a fastidiously formal but independent manner characteristic of good Congregationalism.

Unlike John In-the-Woods, Julian Long-Elk, Moses Flying-By and many other Congregational Indian pastors, Philip Frazier's family long ago adopted the name of a French trader whom they greatly admired. Indians who change their names in these modern times usually do so by translating their native names into literal English but many take the names of favorite white friends, symbolizing the great influence of the dominant American culture upon them.

Philip Frazier has received much from the white man's world. His father was a veteran missionary among his people, bringing wider horizons to his own children. Philip received his education at the once flourishing Santee Indian School, at Dartmouth and

Oberlin colleges, and at Chicago University.

During World War I, he was in France as a soldier, an experience which gave him further cosmopolitan contacts. He returned to his own people where he has been serving as an ordained Congregational minister—first, as pastor—and later, as superintendent of Dakota Association churches. After heading a brief experiment in adult education on the old Santee school campus, Frazier returned to the pastorate of a yoked field composed of Santee and Bazile Creek Indian churches.

He has recently been returned to field work duties by the Board of Home Missions which has elected him to the position of pastor-at-large for the Dakota Association, the office of superintendent having been abolished.

The real All-American—a modern Indian

A weaver "passing the woof" as ancestors did long before the modern machine age

Philip Frazier has a typical American family. Mrs. Frazier is a talented singer and a leader among the Indian women. They have a boy in the services and know the problems of giving children a college education on a modest income.

The new pastor-at-large of the Dakota Association believes that the Indian churches must learn the art of self-support. He is interested in the social and economic improvement of his people. He seeks to stimulate them to initiative, industry and

leadership. He has the confidence of government leaders and cooperates with the Indian services for the improvement of his people. Notwithstanding his wide contacts and education, he probably knows the Indian mind better than any other religious worker.

Philip has been provided with a house-trailer and has begun visiting the churches under his care. He plans to spend much of his time assisting the native pastors with their work, staying long enough in each parish to assure results. Indians like to sit down and talk things over carefully with their leaders. They take much time for such discussions. In Philip Frazier they will find a man who understands what they are saying and who has the patience to listen long and carefully while counseling with them.

We have 35 churches and mission stations in our Dakota and Fort Berthold parishes with an Indian membership of 1190. Seventeen pastors minister in this field. The Sunday school enrolment of these churches totals 427.

By Ewing Galloway, N. Y.

This young lady assists her father to farm in modern way with up-to-date equipment

The Rhythm of the Christian Year

By Frederick L. Fagley

THE rapidly growing observance of the Lenten Season as a time of increased religious activity falls in with the rhythm of the Christian year.

Rhythm is universal in its application. Moment follows moment, with resting points between. So day follows night with gentle evening and morning reaching between; and as summer follows winter, interleaved by spring and fall, so with the tides, and the heart, and all growing things. So, too, with ones attention and interest.

The Advent Season and Lent are both periods of high tide—of full noontime—when interest kindles and growth is stimulated. New life comes into being and one is lifted to higher levels of accomplishment, never to slip quite back to the old levels again, but after rest, to begin a new cycle from a higher level. Thus the spiral of life ascends.

This year mighty forces oppose the forward movement of religious interest, and so the need for redoubled effort has never been more insistent. We must go forward. We can if we will!

The period of preparation for the Easter celebration is threefold: (1) Penitence, (2) Self-discipline, (3) Prayer and Devotion. These activities build the inner life and there is where we need strengthening for these days and for the days ahead.

Let *The Fellowship of Prayer* be your daily guide and companion through this Lenten Season. Prepared by Dr. Gaius Glenn Atkins, it centers in the teachings of Christ as told in Saint Luke's Gospel. Each day's meditation has a message of faith and courage. If you will use it day by day thoughtfully and prayerfully your life will be lifted to higher levels.

It is God's will that we offer our full lives as instruments of His spirit. It is through spirit fully consecrated that His spirit is made manifest to the world and the healing of His life made real to suffering humanity.

The Fellowship of Prayer, 2 cents each.

A scripture reading, meditation and prayer for each day.

Lenten Devotions for Young People, 2 cents each.

Prepared by Ralph D. Hyslop, for teen age group.

Daily Devotions (April-May-June quarter) 4 cents each.

A new quarterly devotional to carry through the year.

This material can be secured from The Pilgrim Press, Boston and Chicago, or from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York, N. Y.

PATTIE LEE COGHILL

TELLS OF THE INCREASING ROLE OF OUR YOUNG PEOPLE IN OUR CHURCH LIFE . .

ACCENT ON YOUTH

Mildred G. Nicholls assists Paul R. Reynolds in the directing of our national Pilgrim Fellowship

When Mildred Nicholls and Henry Rust were added to the staff of the Young People's Division, the Pilgrim Fellowship "had arrived." Our young people are winning for themselves an increasing voice and place in the life and affairs of our denomination!

Both Mildred Nicholls and Henry Rust have come into the national Pilgrim Fellowship from young people's societies in the local churches. They had been active in state work, and had "won their spurs" as potential officers and leaders.

Tom Keehn is another Pilgrim Fellowshipper who has had a similar experience. He is a part-time worker for the Council for Social Action. These three workers will serve as "post graduates," thinking and working with Roger Manners, national president, about "what's next" for the young people of our churches.

Already we are beginning to see results. They are "making things hum." Dr. Paul Reynolds, an experienced and constructive worker with young people, is serving temporarily as Secretary of Young

People's work. Under his able leadership, Pilgrim Fellowship faces a bright future.

It has become increasingly evident that something should also be done about that important group, the Junior high young people. Why? Not only because they feed into the Senior high group, but because they are important—very important—in themselves.

"The twelve to fourteen-year-olds have been called Intermediates," says Dr. Harry Thomas Stock, secretary of our Education Division, "and though the word lacks appeal, it rightly suggests that these persons are neither children nor young people. Some are still children, some are mature beyond their years. They are on the threshold of strange new experiences when life decisions are thoughtfully or accidentally made. In spite of the importance of this period, very few denominations have national officers for developing a program for these boys and girls."

The selection of Miss Merle Easton, a skilled and imaginative leader, as secretary of our Junior high school work, fills this long-felt need and represents one of our major achievements of the past year. Merle Easton is already at work developing program materials and planning Junior high summer conferences, in coöperation with the various state conferences.

Do you realize how many young men and women there are from our churches in the colleges and universities across the country?

"I'm sorry," wrote one mother a short time ago, "that the church failed my daughter when she went away to school. She had been one of the most active young people in our church. But when she went away to college, her church seemed to have no way of following her there. Her college had no program in which she could continue activities begun in her local high school group, and the church in the college town had no effective program for students."

To help meet this situation, Ralph Hyslop became Minister for Student Life in September, under the auspices of the Division of Christian Education of our Board of Home Missions. Already he has had some rare and interesting experiences in conducting

Roger Manners is national president of P.F.

Religious Emphasis Weeks and in personal and group contacts.

To further integrate the Pilgrim Fellowship into the total denominational program, each of the three major Boards has elected a young person as a full member of its Board of Directors. This has all followed the "constitutional" meeting of the National Pilgrim Fellowship at Rockford, Illinois, in 1938.

Henry Rust, a former national president of the Pilgrim Fellowship and a part-time student at Andover-Newton Theological, serves on the Prudential Committee of the American Board.

Bob Harding of New Hampshire, chairman of the Social Action Commission of the Pilgrim Fellowship, has been elected to serve with the Directors of the Council for Social Action.

Henry Rust—P.F.er on American Board

Merle L. Easton, directs Junior High work

Herbert Brautigan represents the Pilgrim Fellowship on our Board of Home Missions.

And so the young people are winning for themselves an ever increasing place in our church program. Rightly so! For they have great responsibility before them, these young people of ours, with a post-war world to build! And all that the church is able to do for them will give them strength for the things they are doing now and for the job ahead.

Isn't it thrilling the part our Pilgrim Fellowship is playing in our work everywhere?

Sermon of the Month

CHRISTIANITY IS A RELIGION FOR SINNERS

By Russell J. Clinchy

Hartford, Connecticut

THE words of the New Testament are so clear about it. "I am come not to call the righteous, but sinners, to repentance"; "there is joy in Heaven over one sinner that repenteth"; "God commended His love to us in that while we were yet sinners Christ died for us"; "Christ Jesus came to save sinners."

There is no hidden meaning to those words and there is no equivocation in them, yet they are so much misunderstood. Such misunderstanding is most often expressed by those who refuse to join the church. Many say that only good people should belong to the church—but then there would be no church, for no one is good all the time, and even the saints have seasons of "dryness." Then some say "I am not good enough to be a Christian"—yet that is like saying "I do not know enough, therefore I will not go to school." Then there are those who say "I will not become a Christian because some Christians are not all they ought to be"—but that statement is wrong. It is not just some people in the church who are not what they ought to be but *all* people who are Christians are not all they should be. Paul described us succinctly when he quoted the 14th Psalm and said, "There is none righteous, no, not one."

Yes, we are all sinners, but that is why Christianity is in the world—it came to tell men that something can be done about their condition of life. This sin of which the Bible speaks is something which is of far deeper significance than the breaking of moral codes. There never has been, and there never can be, uniform consent upon the acceptance of codes of action, for such codes are always relative and time-set; also, if the breaking of codes be the meaning of sin then there are those who may claim

truly that they are without sin for there are many who can say with truth that they have kept all the commandments of the law from their youth up. The word of Paul to the Romans touches our life in a much more meaningful way when he said that "all have sinned, and fallen short of the glory of God."

The justification of life in God's eyes rests upon this realistic conception of sin, and in the parable of the two men in the temple Jesus said that the Pharisee—who could say truthfully that he fasted, was a good man, and gave away a tenth of his income was not justified by even such exemplary conduct, while the public who could only ask for forgiveness of his sins did find the favor of God.

It is only in the comprehension of the Christian meaning of sin that any sense is found in that story for it sounds absurd upon the surface. But the portrayal of the Bible that sin is pride and selfishness unfolds the deepest reality of life, and presents the meaning both of the real state of man's need and of the relation of God to the life of the world.

In our pride we are led to make our mortal lives the final ends, and to set up our ego and ourselves as God, and therefore to count our righteousness as self-sufficient. In our selfishness we are tempted to justify our will to reach our desires at the expense of others and of the will of God. All of us are sinners, therefore, because we allow destroying measures of pride and self to rule direct parts of our living.

It is to such men and women that Christianity comes with its gospel of mercy and of hope. It is pictured in one of the simplest ways of human living, the way of the shepherd and the sheep. The shepherd knows that, perverse and foolish, the sheep will often stray, but the shepherd watches over his sheep tenderly and seeks to bring each one safely home. He even goes out into the night to find those who have wanted to be lost.

But the picture contains a majesty which alone is greater than the sin of the world, for it contains the Cross. Of the Good Shepherd it has been said that, because all we like sheep have gone astray, the Lord has laid on Him the iniquity of us all. It is the Shepherd who is upon the Cross which is the power of God to life, and seeing the Cross mankind has reached out, saying,

"Nothing in my hand I bring,
Simply to Thy Cross I cling."

And of those who have clung to that Cross in hope and faith it has always been said, "they were lost and are found; they were dead and are alive again."

Synopsis of sermon preached in Center Church, Hartford, Conn., November 22, 1942, by Dr. Clinchy.

FIRST IN A SERIES OF ARTICLES ON . . . .

WOMANPOWER

THE CONTRIBUTION OF OUR CHURCH WOMEN

★ ★

Ohio Women Accept a Challenge

By Mrs. John D. Nutting

IN 1925, when the Ohio Home Missionary Union in consultation with the American Missionary Association learned that a building was needed for the arts and crafts at Pleasant Hill Academy, the women enthusiastically voted to raise the $20,000 required.

Most of the Congregational missionary societies of Ohio contributed a stipulated amount for a period of five years for this specific project. Thank offerings and special gifts did the rest. As the money reached the treasurer, it was promptly invested. When the $20,000 was completed the interest was sent each year to the Academy for student aid. Complications arose, and the American Missionary Association decided it was unwise to build during those uncertain years.

In 1941 the old barracks that had sheltered the athletic and recreational activities were condemned by the State. The need for a safe and adequate building was imperative. It was then that Victor Obenhaus, the principal, turned to Ohio and placed before the trustees of the Ohio Woman's Home Missionary Union the suggestion to build a structure that would meet the recreational and athletic requirements of both the school and town, and provide temporary space for the

View of new classroom-recreation building at Pleasant Hill which the Ohio women built

And this is the old recreation "hall" which, you will agree, was justly "retired" and also salvaged to contribute its share in the construction of its very modern successor

arts and crafts. A Cleveland architect drew the plans. Together he and Mr. Obenhaus struggled with rising prices, a money limit, labor and material shortages.

Numerous changes had to be made in plans and materials used. But the result is a thoroughly good, fire-proof, adequate building of cinder block, in modern functional design, white exterior and ivory within, laid on the sand-stone rock that forms the Cumberland Plateau. In addition to the large gymnasium which can be adjusted readily for recreation, there are rooms on either side of the entrance hall for the arts and crafts and freshman activities. On each side and beneath the large stage are lockers, dressing-rooms, showers, the printing-shop, room for the stage craft construction, and the fine heating plant.

The news of this sizable building had spread for many miles. When the dedication evening came, October 23, 1942, a large company of students, faculty and friends assembled from far and near, in the spacious recreation hall, eager to hear and see. The service of formal dedication was dignified and beautiful. Among the many messages of congratulation were those from Dr. Blanchard, our moderator, from Cordell Hull, Secretary of State, and from the Governor of Tennessee. Dr. Fred L. Brownlee of the American Missionary Association, and long the one chiefly responsible for this school, was the guest speaker. In happy vein he reviewed some of the history of the school, recalling many incidents and persons. Miss Morton, also of the American Missionary Association, spoke of her work among its community schools. The Ohio Woman's Home Missionary Union was

represented by the Vice President and Treasurer. The Vice President gave a short summary about the raising of the Building Fund. Mr. Obenhaus offered the prayer of dedication.

On Saturday afternoon there was a display of craftsmanship far superior to any ever held in this region before. The craft workers of all the countryside round about had eagerly sent their best work, and the result far exceeded their fondest dreams. Saturday evening was given over to merriment, starting with the grand march; as the music changed, the visitor saw the company of over 400 break into groups and revel in the beautiful rhythmic dances of the Highlands. It was a scene never to be forgotten, and proved conclusively the need and satisfaction of such a building.

The Ohio Home Thank Offering for 1942 of more than $2,000 was given to start the equipment. It is hoped that personal gifts and the Thank Offering for 1943 will be sufficient to equip this—The Ohio Building.

An interested audience of friends and neighbors gathered for the dedication service and heard an old friend, Dr. Fred L. Brownlee, speak of Pleasant Hill and its work

Came

By Do

When the Lights Go on Again . .

HUNDREDS of "refugee students" are doing all kinds of work to pay their way through Chengtu which is now the educational center of Free China. At the left are two students preparing to deliver vegetables they have grown for their student kitchens.

JAMES A. HUNTER, whose flight to China was told in the January issue of *The Missionary Herald*, is now in Honan Province. He has visited Chengtu with its many colleges and schools. Mr. Hunter reports: "These students will never be quite the same when they return to their home campuses. They are learning much from each other; how to share and how to suffer with others. They have developed together a faith in what they may and can do. Because of their experiences there will be a more united and a better China—which will be a blessing to herself and the world."

News

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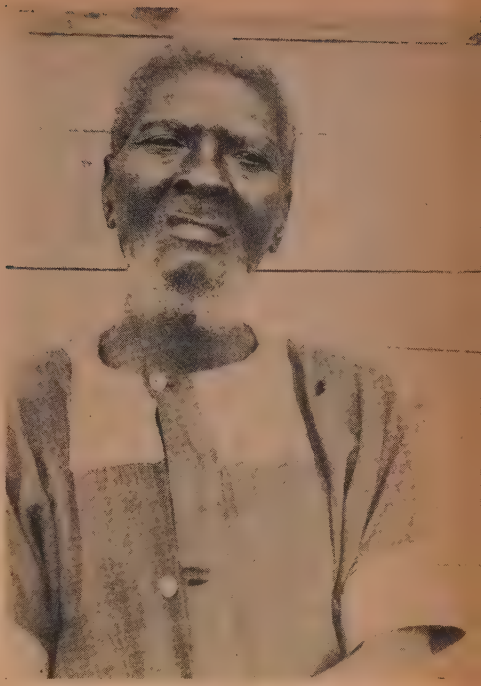
He Knew Livingstone, when . .



PROUDLY he, at the right, recalls toting firewood and water for David Livingstone. This photo was the prized possession of the late Dr. Henry Stanley Hollenbeck, Sachikela, West Africa, who died this past summer, leaving a great gap in our West Africa Mission.

IN that land which David Livingstone explored, we have five separate stations in the West Africa Mission—Sachikela, Dondi, Chilesso, Galangue, Bailundo. One doctor—Aaron M. McMillan, M.D.—serves all five stations. This depleted West African staff means that the American Board needs at once two doctors, two ordained ministers and one nurse for that field. The Board expects to send one additional doctor and two women teachers to this mission after the war! In the death of Dr. Hollenbeck the West Africa Mission lost a physician and a surgeon of great skill and consecration. (*See Milestones.*)

Greece Will Never Die!

THE lovely girls on this page are graduates of our Pierce College in Athens, Greece. Below is a Pierce girl who, as a nurse, has worked under fire and through bombings, on hospital trains and in every kind of an emergency situation.

ABOVE are other Pierce College students. In their hands are little sweaters knitted by them from scrap wool for refugee children in a school founded by one of their Pierce College graduates. This was just before the occupation of Greece. It is the Greece that nothing can kill!

They Need Our Prayers

IF you want to "personalize" your prayers for our Chinese fellow-workers, here is a good opportunity. These are the first Chinese pastors to be ordained in the Taiku, North China, field. At the left, Tzu-ming Tuan; at the right, Shih-Hsin Wang; both are carrying a heavy responsibility.

Entente Cordiale

MEET the grandnephew of the camp minister of the Missions Council—Johnny Stauffacher, son of Raymond Stauffacher, missionary, now in the U. S. A. Beside Johnny, who is a little over a year old, is Maria, his friend. Johnny has an uncle and a grandfather also missionaries in East Africa.

No News Is Good News!

FROM most of the American Board fields,—Mexico, Africa, India, Near East—there is no "spot news" of real significance. The work is not "as usual" even now, and will be still less so in the inevitable post-war adjustments; but for the present schools and hospitals as well as churches are carrying on with only minor changes from the pre-war patterns. In these fields the main effect of the war so far has been the difficulty of getting out to the fields either veteran missionaries now in America for furlough or new appointees. This means heavier burdens and in some cases postponed or makeshift furloughs for missionaries on the field, which add to the tensions that are a part of a global war.

Not Japanese Christianity, but the Church of Christ *in Japan*

In a remarkable broadcast by the official Japanese news agency there has come word of developments in the united Church of Christ in Japan during the year of separation and silence. The broadcast reported that the eleven denominational groups within the united church had been abolished in the interest of a closer unity, and that at least most of the Episcopal churches as well as the Young Men's and Women's Christian Associations and the Woman's Christian Temperance Union had now been incorporated in it. It also reported action by the whole church which the best informed interpreters in this country understand to mean the rejection of the idea of a form of Christianity specially adapted to Japan and the assertion that this united church is the part of the ecumenical church located within Japan. Such an assertion made in the course of a total war is significant and encouraging.

They Flew out of China

On February 3 a radio message from Bombay reported that Rev. and Mrs. Charles L. Storrs of the Shaowu Mission and Mr. Guy A. Thelin of the Foochow Mission were there, expecting an early start for the United States by freighter. Details of the journey were not given, but we know the party started from near Shaowu in mid-November, expecting to travel to Kunming by bus and thence fly westward to Calcutta.

Word from Internees

During the past month, letters have come from Tientsin and Peiping reporting continued good treatment up to the end of October, and confirming the arrival in Peiping of Miss Meebold from Fenchow as well as of Miss Lovatt and Mr. Martin from Tungchow. This means that of nineteen active and four retired missionaries still in occupied China, seventeen were inside Peiping city, one was still at Yenching University outside the wall, four were in the ex-British Concession in Tientsin, and one was in Shanghai. The present difficulty about repatriation seems to be in this country.

One of these letters reported that no American Board missionaries were among the 130 Americans who reached Shanghai from Manila. There is still no word of the whereabouts and welfare of our missionaries located at Dansalan and Dumaguete.

Word About Miss Denton

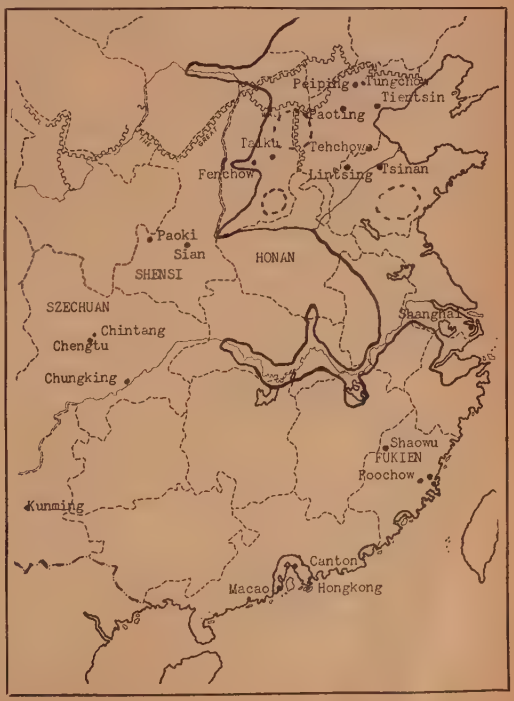
Word has been received through the International Red Cross that on September 3 Miss Denton, our emeritus missionary in Japan, was still at her Kyoto address (her house on Doshisha campus) and was in good health.

February 11, 1943

For the sake of many readers who are finding unfamiliar names associated with American Board missionaries in China, this map has been prepared.

The heavy dark lines in the upper part and at points along the coast indicate approximately the present extent of Japanese penetration, with dotted circles symbolizing large areas still under Chinese control.

Kunming is the point of arrival by plane from India; **Chungking,** the capital; **Chengtu,** our present West China headquarters; **Chintang,** site of refugee high school; **Paoki,** site of a church composed of our members from North China; **Sian,** Mr. Hunter's headquarters.



If . . .

YOU HAVE A CENTER PULPIT . . .

By

John R. Scotford

Most of our churches have them, although nearly all new churches are being built with chancels and many old ones are changing over to this arrangement.

Mr. Scotford presents two excellent pictures of center pulpits. Above, Rochester in old N. H.

THE center pulpit symbolizes the church as the expounder of divine truth. As such it should not be merely an incidental aid to the preacher—a place where he reads the Bible and leaves his notes, a desk to pound when he waxes emphatic or leans upon when weary. Rather should the minister be incidental to the pulpit. It should speak to the people even when his tongue is still. It should swallow up his eccentricities of dress and manner —the shine of his shoes, the press of his trousers and his particular manner of speech.

To serve these functions the pulpit should be large enough to conceal him from the congregation when he is seated and to reveal only the more inspiring portions of his physique when speaking. It may well be adorned with a hanging, rich in color and of symbolic significance upon which the eyes of the waiting congregation can rest with profit. The communion table should not serve as an accessory to the pulpit. If placed before it, it should be moved far enough out to have significance as a separate piece of furniture.

Our pictures show two interesting treatments of the center pulpit.

Through the years the Plymouth Church of the Pilgrims in Brooklyn, New York, has retained the pulpit from which Henry Ward Beecher delivered his sermons. Although of great historic interest, this was a spindly piece of furniture which was neither satisfactory to look at nor appropriate to our more modern modes of worship. For sentimental reasons the old pulpit has been retained but it has been encased in a large white shell of much beauty.

Behind the large pulpit in our church at Rochester, New Hampshire, is a ledge upon which there is a vase in which are placed flowers and leaves in varying arrangements. The result is to lift the eye of the worshippers above the barely visible pulpit chairs to an object of beauty. In both arrangements the cross has a central position.

The objection to many center pulpits is that they have obviously been stuck in rather than built in. Their most emphatic lines run up and down in a setting where they should more properly be horizontal. This conflict between the pulpit and its surroundings is usually due to the method of selection. The proper procedure is to have a competent architect design a pulpit which fits its surroundings. This is particularly necessary when it is the central object in a church.

This is Henry Ward Beecher's old pulpit transformed into a modern thing of beauty

FIELD FLASHES

BY DOROTHY P. CUSHING

FIRST ON OUR "HIT PARADE"

THE First Congregational Church of Crossville, Tennessee—membership 80 according to the last Year Book—gave a White Christmas offering of $110. Fifty dollars went to the church apportionment, ten dollars to the Christmas Fund for aged ministers and fifty dollars to Dr. Arthur O. Rinden of Foochow, China with the request that it be "all for China." Dr. Rinden had recently spoken in the church and one of the church officers said to Pastor Abram Nightingale—"If men like Rinden are our representatives they are really worth supporting." Mr. Nightingale's ministry of more than 19 years covers every phase of community life in this parish on the Cumberland plateau. He started "canning bees" in the church to provide families and schools with food out of which a big school program has grown. He is developing libraries for rural schools having secured more than a thousand books last year. And the Nightingale home has become a "little U.S.O." for our soldiers stationed in a camp not far from Crossville.

FORT BERTHOLD INDIAN MISSION HAS A GOLD STAR

MORE than one hundred Indian boys from the Fort Berthold Mission, Elbowoods, North Dakota, are in the service of our country. Lester Crows Heart is the first to make the supreme sacrifice having been killed in action in North Africa. Another Indian lad, Perry Ross, has been reported as wounded. A beautiful Memorial Service was held for Lester and weekly prayer meetings to remember all the boys away from home are part of the regular program on the Reservation. With deep devotion and many heartaches the Indian people are backing their boys—our boys—says Miss Alice Watson, a Community Worker, adding: "Our people have a deep faith in prayer and are outstanding examples to everyone."

A SECRET DISCIPLE

THE demonstration in handcraft had gone on for several hours. In the home of the little wife of a Hindu brass merchant, Miss Oline E. Nicholson and Miss Gertrude E. Chandler of Madura finished their instruction

of a group of eager women. Then the small Hindu wife asked them to come upstairs for prayer. There in the attic they found a tiny prayer room with pictures of Christ on the wall. There the secret follower of Jesus worshipped. Forbidden by her husband to be baptized, she continues to follow her Christian faith while her husband worships as a Hindu.

THREE HUNDRED PER CENT BOOST IN PRICES

CONFIRMATION of newspaper reports regarding food costs and unemployment in Puerto Rico comes from Charles I. Mohler, Secretary of our Congregational churches on the Island. Prices have risen 200 to 300 per cent. Staple foods like rice, onions, beans, codfish, are very scarce. Native foods are more abundant but do not supply necessary vitamins. Efforts are being made by the Government to distribute food and provide work for the most needy folk. A library has been organized for the boys in military service and preaching in English at the Navy Base is also part of Mr. Mohler's church activities. A Sunday School started by the soldiers themselves is a going concern.

THE FIRST TIME IT EVER HAPPENED

ON a November Sunday Miss Manoram Powar of Satara, India, was commissioned as the first Indian woman missionary of the Marathi Mission. She is doing social work in Satara. At the commissioning, members of the Indian Missionary Committee and the Chairman of the General Council took Miss Powar into the circle of fellowship in an impressive but simple ceremony. The mission started this new class of "Indian missionaries" several years ago with the idea of enlisting well trained Indian leaders who wished to dedicate their lives to Christian service in the missionary spirit. "God has been using me in this His work and my prayer is that I shall be more useful in His cause and in the service of my country," said Miss Powar.

"ISN'T THERE JUST ONE DOCTOR?"

"ISN'T there just one doctor in the whole world to come here?" That is the cry of the missionaries and people of Chilesso, West Africa, voiced by Mrs. Carl R. Dille. Week after week the missionaries have to hear the nurses saying things like this: "I am sorry, my friend, but only a doctor could have saved your wife—and the baby, too." "I am sorry, Mother, but there is no use trying to walk the 60 miles to the Canadian doctor, your baby wouldn't live that long." The death of Dr. Hollenbeck leaves Dr. M. McMillen the ONLY DOCTOR for five Stations—and the only American doctor in the entire West Africa Mission.

Ernest M. Halliday

Introduces . . . . .
"Doc" CORNELIUS

REFERRED TO AFFECTIONATELY AS "THAT GUY" BY SON SAMMY

Genial Dr. J. L. Cornelius who condu
our life-giving center in wind-swept Gr

SAMMY CORNELIUS and I were engaged in conversation while I was waiting for Sammy's dad, the doctor. Sammy is three years old. He had several pennies in his hand which he jingled enticingly. "Have *you* got a little boy?" he asked.

I told him my little boy was grown up.

"Does he like to buy candy?" Evidently Sammy did, and in-

tended, when opportunity offered, to put that liking into effect.

"Where did you get those pennies?"

"Doc gave 'em to me."

Could it be possible, I wondered, that he meant his father, whose picture reposed upon the mantel; or might he be referring to some young assistant.

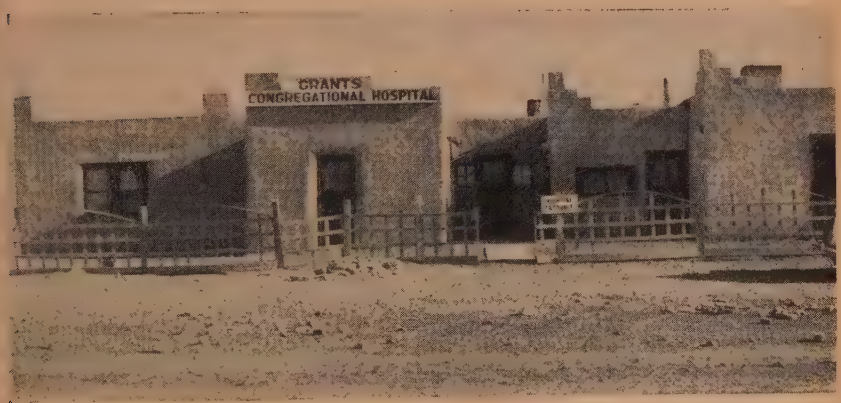
"Who is 'Doc'?" I inquired.

"That guy up there," said Sammy, pointing at the photograph.

"That guy up there"—otherwise Doctor J. L. Cornelius—is stationed in the wind-swept town of Grants, New Mexico, half way between Albuquerque and Gallup. In addition to his private practice, he holds clinics and gives medical and surgical attention on behalf of The Board of Home Missions to needy Mexican families over a wide area.

The little Congregational hospi-

Charming Mrs. Cornelius, in a Navajo costume made by "a grateful patient," served 577 meals to patients last month



The hospital is located on Route 66, made famous by John Steinbeck in "Grapes of Wrath." It is the only hospital between Gallup and Albuquerque, some 165 miles

Miss Seeger, "a truly wonderful nurse, both in spirit and training," presides over the nursery built by women of Mass.

tal is a life-giving center. Boys and girls of our Massachusetts churches have recently contributed to an enlargement of the building, not shown in the picture, which will provide additional space for the care of children. The doctor has recently purchased, and is now paying for, an X-ray machine which greatly increases the effectiveness of his service. Mexican families are large, and a major part of the doctor's work is obstetrical, many of his cases coming to him after the native midwives have failed.

Perhaps I can give you an idea of his initiative and resourcefulness by referring to a nonmedical happening which Dr. Cornelius told us as we made our way over a dusty and somewhat bumpy road out to San Nateo, twenty-five miles from Grants.

"About a year ago," he remarked casually, "I remember it was on Christmas Day, I was driving along here and found the mud so deep that finally my car stuck fast and I couldn't get it to budge. At one side, however, was a tractor which a road gang had been using so I started it up, backed it around, hitched on and pulled the car out."

"Wasn't the ignition locked?" I asked.

"Oh, yes, but I fixed the wires so the engine fired all right."

It was just an incident in the day's work; but indicative of the way in which this buoyant, vigorous physician and surgeon tackles the many difficult situations which confront him.

It provides the only medical service between Gallup, 65 miles to the west, and Albuquerque, nearly 100 miles to the east, serving the Mexican-Spanish-Indian population of Grants and the surrounding plazas, as well as the Anglo people. Many emergency cases are also taken to the hospital as there are frequent automobile accidents on the wide-open highway.

TWO GREAT ACHIEVEMENTS

By Frank J. Scribner

The Christmas Fund — $80,381

FOR many years our churches have contributed a special fund at Christmas time for distribution to our oldest ministers and their widows. This year, with living costs mounting, the need of such a fund was particularly great; and yet there was so much in the national situation that might have caused our people to reduce or withhold their gifts! It was with mingled hope and misgivings that we in this office prepared the annual appeal.

If we were guilty of lack of faith, we were well rebuked. From the very first, returns exceeded those of the previous year, and when our books closed we could announce a total of $80,381—the largest Christmas Fund since 1930, and the second largest ever gathered.

Christmas checks were mailed promptly, and we already know of the blessed work that they have done. One man used his check to clear the last bit of indebtedness on a tiny home, built with his own hands. One widow used a part of hers to subscribe to the *Christian Century*. Another was in the hospital, worrying about her bill, when the check arrived. Another bought warm blankets with hers. And so the replies come in. Hundreds of homes have been made happier and more comfortable. Hundreds of hearts have been uplifted by the thought that the church remembers its veteran servants, and holds them in its heart.

The Unit Plan — $133,317

AT the General Council at Durham, our denomination faced a staggering fact. $120,000 must be secured in new gifts, every year for ten years; or else 1,200 ministers and widows of ministers face an immediate and drastic reduction in retirement allowances which *at their maximum* are $500 a year.

It was no new situation that our churches faced, but the response was new and electrifying. The laymen rose magnificently to the occasion. Superintendents, pastors, laymen and laywomen gave of themselves freely. Time was desperately short, and every detail had to be worked out from the beginning, but by mid-October the work was well under way.

The Unit Plan had its anxious days. There were times when it seemed that there were not enough hours left in the year to make success possible. On December 21 it was still $35,000 short of its goal. Then, with the last days of the year, came a perfect blizzard of contributions. And when the books finally closed they showed $133,317—thirteen thousand more than we needed in 1942. The Original Plan annuities are safe for 1943.

The work of the Unit Plan has only begun. This year, and every year for nine years, $120,000 must be secured. But one year of triumphant success assures us that the task, now squarely undertaken, can and will be carried through till we reach the end of the need.

THE TASK THAT HAUNTS CHRISTIANITY

By

Harry N. Holmes

THE dream that has possessed the minds of men through endless generations has been the hope of a world wherein mankind might dwell in justice and brotherhood and fullness of life.

The vision of that achievement is pictured not only in our Bible but in the sacred books of all religions. "All within the four seas are brothers," said Confucius.

The greatest political attempt ever made to incorporate such a hope into reality came crashing to earth within a generation. With practical unanimity the nations of the world banned war as an instrument of national policy and now find themselves in ferocious global conflict, which at times seems perilously near the edge of the final catastrophe.

Men go to sleep in the evening to the sound of kingdoms falling in the darkness and awake in the morning to find proud imperial cities in dust and ashes. It is a grim and testing epoch.

The President of the United States of America has declared that it is the high purpose of America to win the war and to win the peace. The war has to be won this time and remain won. That means that the purposes for which the war is fought must become a permanent achievement. Unbelievable sacrifices are being demanded of all citizens for victory.

The sacrifices necessary to make the victory enduring are not too clearly understood.

The road of progress has been lost—the sense of direction obscured—the path and the straight line have been eliminated from the maps of the planet and the glittering scientific accomplishments have not atoned for that calamity.

Is history a straight line or a circle? Was Spengler right when he cynically referred to historic experience of the race as a continual series of futile circles?

There is gathering evidence today of a search for the true road forward. The conviction is growing that something may be wrong with the world beyond the cure of materials or economics.

Has the church anything to say or give at this terrible hour to indicate the basis for an adequate life in this agonizing world?

If the church has anything to say, surely this is the time to say it.

There are two things that have always been eternally and everlastingly true in the witness of the church. They have both been woven into the very texture of its life.

In the first place, the church cherishes in its heart a secret for the good life. That lies at the very center of its redemptive message. The roots of a healthy civilization can only find the needed nourishment in the springs of that faith. The principles of the Christian religion are basic. Speaking two months ago at the Mansion House in London, at a meeting called by the Lord Mayor to plan a campaign to bring Christian faith to bear on the commercial and financial life of Britain, the Bishop of London said after declaring that without a military victory there is no hope for a Christian civilization for many generations to come, "post-

Harry Holmes is the well-known associate secretary of The World Alliance for International Friendship Through the Churches

war planning is not so much a matter of economics as of the application of Christian principles."

Mr. John Foster Dulles, the eminent New York international lawyer, considers that the problems of an after-the-war settlement are insoluble except in terms of the type of spiritual approach which Christianity is able to give.

The greatest tribute to this rootage is to be found in a book entitled "The City of God" by Lionel Curtis. It is a prodigious and documented work, perhaps the greatest book in the English language on world order.

Mr. Curtis is a practical man of affairs, one of the leading men in great adventure in government such as the South African Union, the Indian reforms, and the Irish settlement. The preface is written by former President Lowell of Harvard, who says: "Mr. Curtis believes that in the thread-bare and commonplace details since the beginning of the Christian era are to be found the process whereby the creative and potent idea, the Kingdom of God, as viewed and expounded by Jesus Christ, is destined to be realized."

This is the flaming faith of this crusader. It is the ground on which he has built to the democratic and human enrichment of several continents. It is the passion that urges men to draw blue prints of the future. The two closing chapters are a confession of faith, and an insistence that those who confess the Christian faith have an unescapable responsibility. Mr. Curtis says: "The petition 'thy Kingdom come' is followed by a specific warning against the idea that the Kingdom of God will be brought into being solely by the action of God Himself. 'Thy will be done, on earth as it is in heaven.'" To see and do the will of God in this world and so create His Kingdom on earth is the first and foremost duty of man.

Christ emphasized with terrific insistence the realizing of that Kingdom on earth. He was calling all men to apply this principle to the lives they lead. When Jesus called upon men to create the Kingdom of God, he was calling upon them to create such a system. It was left for them to think and work out for themselves what system that should be.

Mr. Curtis believes that a system like this must ultimately mean the organization of all human society in one commonwealth. He also believes that when once the churches have learned to regard a world commonwealth as an all important aspect of their work in realizing the Kingdom of God, the goal may be near at hand.

Strangely enough, the whole life and active statesmanship of Mr.

Curtis through 40 years of public and world service were set in motion by reading the unfinished words found in the papers of a Catholic poet after his death.

O world invisible, we view thee,
O world intangible, we touch thee,
O world unknowable, we know thee,
O world incomprehensible, we clutch thee.

The angels keep their ancient places;
Turn but a stone, and start a wing;
Tis ye, tis your estranged faces,
That miss the many splendoured thing.

Yea, in the night, my soul, my daughter
Cry, clinging Heaven by the hems;
And lo, Christ walking on the water,
Not of Genesareth, but Thames!

Here speaks a man who keeps the splendid vision in his spirit but strives to bring the idea and ideal down from the clouds to walk on earth. He truly belongs to the islands of spiritual power in this secular world who believes that a goalless civilization can only result in an inhuman world.

Alfred Noyes, that deeply penetrating religious poet, has glimpsed the same picture, for in almost identical words he concludes his notable lecture on "The Edge of the Abyss" with this deeply impressive sentence. "It is only as members of this mystical Body, the Civitas Dei, that we can reintegrate the life of the world, or rediscover the unity, the hope, the true end of life, here and, hereafter. Outside the City, there is only Night."

This motivating conviction swelling into an evangelistic crusade must capture the church. It demands the spiritual insights for interpretation like unto Philip Brooks and powers and exposition found in men like Henry Ward Beecher. It is the idea whose time has arrived.

The historian of social history generally attributes to each epoch an inevitable idea. Surely there is no doubt of the idea of our age. It is obvious to the most superficial of observers. Surely one may call it the Unity of the World. "That is the specific experience of our time." Everything is global. Even this struggle is like a planetary civil war. The world is small.

All people between and within national boundaries are coming together into closer and closer relationships.

World unity is here and it has arrived when mankind is not prepared for its high and lofty calling. That idea can only be met by one sentence from human vocabulary. It is the agonized desire of our time. The Brotherhood of Man. Mr. Thomas Mann expressed it in language of simple nobility. The Brotherhood of Man is an existing fact and a far off goal. It began in the beginning of time. Its end is beyond the farthest range of poetry. The future belongs to the new idea of the world community.

No message of the church is so close to its heart as universality and brotherhood. If Jesus made an entrance into history to save anybody, he surely made an entrance into history to save everybody. That is the faith and the steel that must buttress and uphold the world that must be built if the curse of war is to be removed. That is the basic contribution of the church and Christianity.

Complete assurance as to its coming triumph, whether near or distant, comes in the translation by Dr. Moffatt of a verse in the 138th Psalm.

The Eternal intervenes on my behalf;
Eternal One thy kindness never fails,
Thou wilt not drop the work thou hast begun.

UNITED SPIRITUAL FRONT

By Walter Dwyer

The following brief statement by the Reverend Henry C. Newell, D.D., who is Mr. Dwyer's pastor, provides an admirable introduction to the Cape Cod Plan—

"The Cape Cod Plan originated with a Christian layman, Walter Dwyer, chairman of the board of trustees of the First Congregational Church of Harwich, Mass.

"The plan is very simple—the individual pledges himself to repeat three times daily the seven word prayer: 'Father, thy will be done through me,' and agrees to ask seven other people to do the same.

"As this prayer becomes widely used it can hardly fail to help in producing a national mind more keenly awake to the spiritual issues involved in present-day problems."

This is a spiritual discipline in which all of us, old and young, Christian and non-Christian, shut-in and active, may coöperate.

Douglas Horton

At first glance the words "Cape Cod Plan" create a mental picture of a low New England cottage nestled in lilacs; of bayberries, sand dunes, the broad Atlantic and sailing gulls. In a way, it is the plan of a structure, but larger than that visualized here.

We do know that "except the Lord build the house they labor in vain that built it," and the thought leads to the realization that this instruction applies to our country as well. With this in mind the Cape Cod Plan outlined a simple prayer which could become the plan of the spiritual structure of our nation.

In the one year of its development the prayer has spread throughout every state of the nation, across the Pacific to New Caledonia, to Hawaii and up into Canada.

The Plan was launched on Cape Cod at meetings called by business men and town officials, with the endorsements of the 45 selectmen of Barnstable County, the Governor of Massachusetts and the active support of the clergy of the Catholic, Jewish and Protestant faiths.

The Plan has since been endorsed by national church leaders of many denominations. In fact, every church official approached has given his support with enthusiasm—Bishop G. Bromley Oxnam, Bishop Francis J. McConnell, Bishop Henry K. Sherrill, Dr. Daniel A. Poling, Dr. Frederick May Eliot and many others.

In a somewhat similar manner in which the clergy of the three great religious groups launched the Plan on Cape Cod, an opportunity now presents itself for the combined churches of Protestantism to carry the prayer to the nation.

Several national denominational leaders have agreed that the next steps in the development of the Plan are as follows:

(1) That during Lent, every church post a pledge sheet in the vestibule, where any one can pledge to use the prayer and secure seven others to do likewise.

(2) That each congregation accept the challenge to carry the message to every shut-in, to every elderly person and to the children and youth of the community.

(3) That pastors impress upon their people the need of a serious application of the prayer so that it does not become a mere repetition of words.

Four salient results can be achieved by the widespread use of the prayer—

(a) It will build a united spiritual front in the nation, composed of people of all denominations, as well as those with no church affiliations.

(b) It offers the old and the young, the shut-ins and incapacitated a glorious opportunity of releasing the spiritual resources of America.

(c) It will rebuild our nation spiritually from its very foundations.

(d) It will substitute for denominational isolationism a vibrant and united Christianity. It is the lowest common denominator of all faiths.

Each church willing to participate in the Cape Cod Plan is asked to notify its denominational headquarters as soon as possible.

WHAT IS THE SOLUTION TO THE PROBLEM OF . . .

THE DOWNTOWN CHURCH?

Our Tompkins Ave. church in the distance

BY STANLEY U. NORTH

SOCIAL change that descends upon cities as they grow larger, with old residential neighborhoods experiencing obsolescence, and new housing developments arising as if by magic on their peripheries is a phenomenon of every city, irrespective of its location.

The problem of the city church can be summed up in two words: obsolescence and inconvenience. One wishes the problem were as simple to solve as it is to define. The truth is, however, that no one has the answer to the predicament in which a church, caught in the pincers of social change, finds itself.

The first sign of neighborhood deterioration is the signal, too, for an exodus of its old residents. Fine old homes become rooming houses, or give way to gas stations and other commercial enterprises; or they are demolished to make way for apartment houses. A different class of people, perhaps of race and certainly of economic status, become neighbors to the church which, however, may continue to be supported by its old members who travel considerable distances to attend its Sunday morning services.

Here and there a church has successfully adapted itself to its new neighbors, but in most instances the tendency has been to exist for the people who subscribe to its budget. This is especially true if the neighborhood invasion has been one of color.

The usual pattern is for the church to sell its property, if possible, and to

begin life anew in a more advantageous neighborhood. If the invasion has been commercial, the church may well sell its property to great economic advantage. Or by means of endowments, excellence of program, or denominational subsidy it may stay on at its old location which has a degree of convenience in terms of its city-wide constituency.

There is no simple formula to determine what a church should do to meet the changing conditions. Each situation has its uniqueness.

But the reactions of many churches across the nation have been those of bewilderment and confusion. The architecture of the old church is characterized by permanence. To provide a comparable plant elsewhere in the city would cost from $150,000 to $250,000. Furthermore, no new church could possibly take the place of the old one with its sacred memories, not to mention its valuable memorials.

A glimpse of the lovely home of the merged Flatbush-Tompkins church in Brooklyn, N. Y.

And, as if this all were not enough to frustrate a statesmanlike approach to the problem, there is the further deterrent in the fact that the church can not possibly move to a different neighborhood without sacrificing a considerable portion of its constituency, whose inconvenience in attending church would be not lessened, but doubled.

The problem of the downtown city church is aggravated further by the emergence of the neighborhood church. Downtown residential obsolescence sends people who can afford it to the new and more desirable suburban districts. If church construction were frozen, in terms of existing plants, as each city reaches a population of 100,000, the downtown institutions would possibly continue to thrive.

But the situation which each denomination faces is this: it must either establish new neighborhood churches or else lose a considerable proportion of its membership to the more conveniently located churches of one or another denomination. Our fine downtown churches in Springfield, Massachusetts, for instance, would not be spared the competition of neighborhood churches, even if our policy were one of non-extension. The competition would be just as real, only the label would be different.

Confusion will continue with regard to an adequate strategy for the downtown church; but as regards a denominational strategy for the neighborhood there need be no hesitancy, for unless there is aggressive and wise church extension, in accordance with comity agreements, there are bound to be increasing church mortalities, for which there are no compensating new institutions.

The sentimental attachments which the present generation may well have to the old downtown church is considerably weakened in the next generation and, in good probability, absent in the succeeding generations. The break will be gradual, first in terms of attendance, then in terms of decreasing financial support and finally in terms of membership.

The recent merger of the great Tompkins Avenue Church of Brooklyn with the important Flatbush Church represents one kind of adaptation which the city church may make in the face of the impact of social change. Over the years the Tompkins Avenue neighborhood has become predominantly Negro. When the Flatbush Church was organized, it represented a project in church extension which, it was hoped, would develop into a strong neighborhood church, but that it should some day, to mutual advantage, unite with Tompkins Avenue was foreign to all speculation as to its future.

Certain it is, however, that those who have loved these two churches over the years must rejoice in the recent developments that have brought into being one of the great churches of the nation. Surely the lesson is clear and unmistakable; just as Flatbush emerged a strong church, a beneficiary of population trends away from downtown Brooklyn, so too must church extension keep pace with the modern city, if tomorrow we are to give witness to the faith that is ours.

If we have no special contribution to make to the religious fibre of the nation, then we need have no great concern as the people of our great downtown city churches take their memberships to other denominations which have deeper convictions as regards their heritage and so a greater passion for the extension of their churches.

When the neighborhood changes the church must adapt to the changed pattern

If, on the contrary, we are of the Pilgrim tradition by intellectual compulsion rather than by convenience, believing that our emphasis on independence matched by fellowship, our inclusiveness, born of our tolerance, our educational standards and our social passion, while not totally unique to us, are unique in their combination, and that they are essential to the religious well-being of the nation, then we have an adequate imperative to send us forth into the new neighborhoods to establish Sunday Schools and chapels in keeping with comity principles.

Some of these new enterprises might well become great churches such as Flatbush-Tompkins in Brooklyn, the Church in the Highlands in White Plains, the First Church of Webster Grove, Missouri, Bushnell Church of Detroit, and others here and there across the nation.

And yet, are we not of the Pilgrim tradition by intellectual compulsion rather than by mere convenience? Does not our emphasis upon independence, matched by our love of fellowship, spring from spiritual reality? Are not our inclusiveness, born of our tolerance, our educational standards and our social passion expressions of our church life in which we can well take pride? All these things are not totally unique to us, but possibly they are unique in the combination in which they find articulation among the churches and the people of our order. Be that as it may they are essential to the well-being of the nation as well as to the establishment of the Kingdom; and in that fact do we have an imperative to go forth into new neighborhoods in keeping with comity principles, to establish Sunday schools and chapels that shall bear witness to the faith that is within us.

This beautiful "Church in the Highlands," White Plains, N. Y. began in a portable chapel

THEN AND NOW, by John Foster. Harper & Bros. Price $1.75.

CHRISTIAN MISSIONS IN TODAY'S WORLD, by W. O. Carver. The Broadman Press. Price $1.50.

MISSIONARY EDUCATION IN YOUR CHURCH by Nevin C. Horner and David D. Baker. Friendly Press. Price $1.00.

ANSWERING DISTANT CALLS, edited by Mabel H. Erdman. Association Press. Price $1.50.

The parallel between the early church in the Roman Empire and the so-called "younger churches" of today is the theme of John Foster's *Then and Now*. It is his contention that the new churches, especially those in Asia, are in the "second century." The author has been a missionary in China and is now Professor of Church History in Selby Oak College, Birmingham, England. He compares the collapse of the Roman Empire during which Augustine wrote his "City of God" with the present world revolution. The moral and challenge are clear. If the Christian church will respond "today" with the same faith and leadership that were manifested by the church "then," it should mean a great new era of Christian progress.

Mr. Foster makes much of the ecumenical church which he says is now not a hope but a reality. He calls Protestants generally to accept the essential values of an "apostolic succession" by which he means the historic continuity of the church. No quarter is given to the "world-denying" doctrine of continental theologism but great emphasis is laid upon the necessity of a balance of inner religion, Christian activity and intelligent churchmanship. The book will broaden horizons and deepen faith in the future of Christianity.

The approach of Professor Carver in *Christian Missions in Today's World* is, first, scriptural, and, second, interpretative of the more recent developments in missionary theory and practice. In both respects the book is instructive and enlightening. I am sure ministers will find suggestions and subject matter for sermons and a better orientation in the present scene. Questions of method and of the relations of Christianity to other religions and to cultures are analyzed. The relevant literature of recent times is examined and critically evaluated. Dr. Carver does not support any "school" but draws his own conclusions.

Some valuable insights occur as, for example, the observation that Christianity has tended to persist and advance where the Scriptures have been made available in the vernacular and to be retarded and even disappear where that was not done. (I would give the reference to this passage if the book had been furnished with an index!)

Missionary Education in Your Church is a tool, and a very well fashioned tool, for the pastor or missionary chairman. All aspects and all the problems of missionary education are helpfully treated in this manual. I should advise any minister to read it. It will only take two or three hours and the time will be well invested. No matter how good a program of missionary education you have in your church, this book will conduct you through a stimulating and suggestive over-all survey. No matter how deficient your program and resources are you will find some practical hints

and points of departure for beginning or improving real education in missions. If you have a missionary committee by all means put this book into their hands; if you have no such committee an excellent way to get one to work is to have it appointed and make its first assignment the reading of the book. I can not answer for the results but should confidently expect some good ones.

In *Answering Distant Calls* brief accounts of the lives and work of 20 contemporary missionaries are presented by as many different writers. This is an exciting picture of Christian statesmanship, service and devotion in many countries. Men and women, doctors, teachers, preachers, and others of many different sections of Protestantism are seen at their life tasks. It is a book of lives and it is alive with contemporary pictures and action in the realm of Christian achievement. Congregational Christian readers will find two familiar personalities here—Charlotte B. DeForrest whose story is told by Grace H. Knapp, and Frank C. Laubach whose chronicler is Enoch F. Bell. But they will also discover a lot of other interesting personalities for whose acquaintance they will be grateful. Mr. Preacher, do you want a good illustration for your sermon? Here it is; or, rather, here they are. Do you want to give your young people an idea of what a modern missionary is and does? Then put this little book into their hands and they will find 20 exciting embodiments of that idea.

A Memorandum From the General Council

March 1, 1943

CHAPLAINS both at home and abroad are writing that the one thing above all else men long for is a word from home, from the church, from their pastor. They write us also how these men, some of whom confess they were lax in church attendance at home, now show the chaplain some booklet or paper the pastor or church official has sent them.

The men need your ministry now more than ever. They tell one another what some pastor or church is doing for them. Where some soldier or sailor is forgotten, the fact that others are being remembered adds to their sense of loneliness.

The Commission, having these facts in mind, has provided material for your use. Some of this has been written by chaplains; all of it has been revised by chaplains. You will find *your* Service men will greatly appreciate your attention to them.

The folks at home also are greatly interested in what is being sent to their men in the Service. The church can render a real service by making these effective publications available to all parents in the community who have sons or daughters in Service.

Unify the families, the church, and those in Service this Lenten Season in a spiritual fellowship by reading, thinking and praying together. Distance has no influence in spiritual matters.

Fraternally yours,

Frederick L. Fagley

Milestones

IN 1907 a young, tall, powerful doctor of medicine offered himself to our American Board for service in Africa. He had spent two years at Beloit College, graduated from Iowa State College and completed the medical course at Northwestern University.

He had been a star football player and had proved himself in other ways a virile leader of men. No wonder he was considered a good risk by the Board!

On February 4, 1908, Henry Stanley Hollenbeck became a medical missionary under the Board and was designated for the West Central Africa Mission.

After studying in the London Tropical School for Medicine (of which he became a Fellow), Dr. Hollenbeck reached his field in May, 1909, and was located at Kamundongo where he labored until 1927.

In 1915, while on furlough, Dr. Hollenbeck was ordained to the ministry in the Congregational church of his native town—Sheldon, Iowa—thus becoming doubly fitted for pioneer work in his large field, serving the souls of the Ovimbundu as well as their bodies.

Dr. Hollenbeck was transferred in 1928 to Sachikela to head the Elende Mission Hospital and remained a member of that station until his death. In 1932 he married Jean Duncan MacDonald, R.N., who had joined the hospital staff the year before.

In his 33 years of service, Dr. Hollenbeck became an all-round physician and surgeon of skill, but, like all medical missionaries in comparatively new fields, he had to be all things to all men.

Dr. Hollenbeck was more like the old-time pioneer than most doctors of today. Much time and thought had to be given to elementary medicine and to first principles of hygiene, to sanitation, to medical tours in the outlying districts—even to hunting lions in defense of the villagers and hippos for food for the people who were always on the verge of starvation.

Henry Stanley Hollenbeck was an ardent supporter of the training of promising native boys and girls for health and medical service "back home" in their villages. He was a constructive leader in the treatment of tropical diseases, especially leprosy, and contributed articles to technical papers on these subjects. He founded also a leper camp near his hospital, being aided in this undertaking by the American Mission to Lepers.

In a thousand and one ways, Dr. Henry Stanley Hollenbeck revealed the spirit of the Great Physician.

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